

The mirrour of  
friendship:

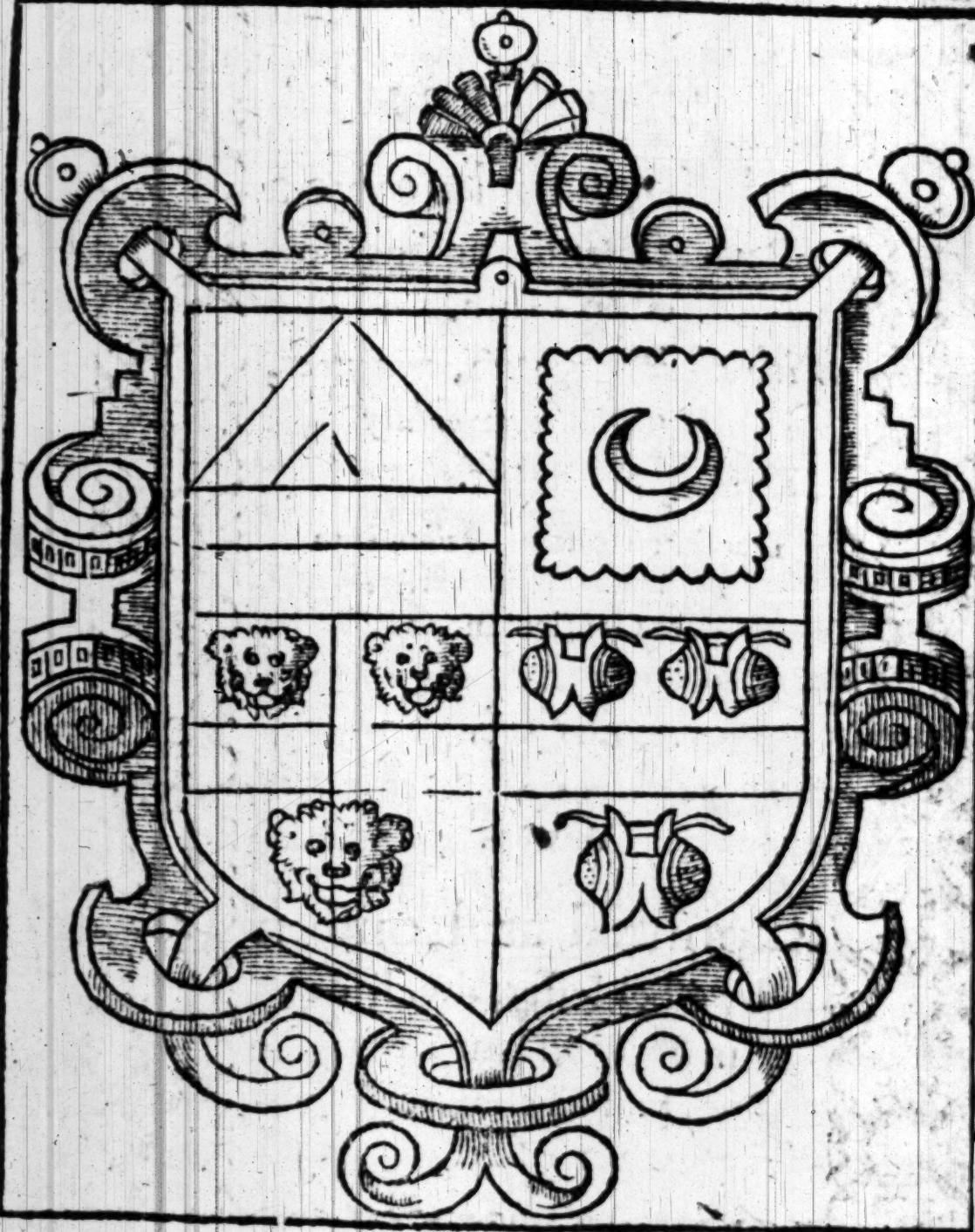
both how to knowe a  
perfect friend, and how to  
choose him.

With a briefe tractise, or canent,  
not to trust in worldly  
prosperitie.

Translated out of Italian into  
English by Thomas Breme  
Gentleman.

Imprinted at London  
by Abel Ieffes, dwelling  
in Sermon lane, neare  
Paules chayne.

1584.



To the worshipfull Mai-  
ster Thomas Kyrton esqui-  
er, chiefe common Sergeant of the cit-  
tye of London, A I. wisheth increase of world-  
ly prosperity, and after this life, that he  
may enjoy the heauenly felicity.



Reat is the force of Ver-  
tue, (worshipfull) which  
causeth those that there-  
with are beautified, ofte  
times to be praised, lo-  
ued, and wondred at: e-  
uen of such as never sawe them. Among  
which golden number (for there be not ma-  
ny such now living in this our iron age)  
I cannot but deseruedly account your wor-  
ship: hauing heard you so notably com-  
mended and well spoken of, not so much  
for your very good naturall inclination,  
as for your other extraordinary disposi-  
tions of vertue: and namely for your liberal-  
tie, curtesie, and affableness towards all  
sortes and degrees of people. These with o-  
ther your honest and rare qualities: as your  
vpright dealinge and iuste demeanure

A.4

in

# The Epistle

in ciuile affaires are meanes that never  
fail to purchase fauour among thesel  
inclinations: and therefore being in you both  
so manifest and manifold, they cannot but  
giue grace among the wel disposed. In  
consideration whereof, I among the rest  
(as one of the most that may doe least) haue  
reuerenced your name, and often haue  
wished some iuste occasion to befall me  
whereby I mig't finde the meanes to testi-  
fie that good will in open action towards  
your worshippe, which a long time in se-  
crete cogitation and thought I haue borne  
to so good a Gentleman. And now (in a  
happie time be it spoken) I haue taken  
opportunity, as conueniently it fell our, in  
signification of my foresaid goodwyl, which  
is far inferior unto my slender and  
weake abillity, to undertake the presen-  
ting of your worship with this small dis-  
course, being a mirrour, or looking glasse,  
wherein all are aduertised and taughte,  
not only what dutties of humanitie the  
most excellent name of friendshipp doth  
mutually require; and would continually,

# A Dedicatory.

to be practised among men: but also what  
course a man is to keepe wch take in the  
selection and choyse of a friend. Wherin  
such as he wch will (no doubt) be circum-  
spect: knowing that a fayfull and in-  
ward friend is to be reckoned one of the  
most precious ornaments and necessary ins-  
truments belonging to this our variable  
life, and that without it (no more then  
the body of man without sinewes and ioynts)  
the societie of men cannot consist. Thus  
much in breuitie, touching the argument  
of this booke, by way of induction to the  
treatise it selfe: which because it will  
sufficiently commend it selfe to those that  
be of iudgement able to discerne, I will con-  
ceale whatsoever I might most iustly re-  
cord in praise thereof. Beseeching your  
worship, whom (among all other) the rea-  
sons afore said haue moued me to choose  
for the countenancing of the same, being  
(I must needes confesse) in respect of the  
valure vnsorthy, but in consideration  
of the vsē most worthy to be dedicated vnto  
your worship: perswading my selfe, that

A. ij.      you

# The Epistle

you are none of those that esteeme the  
price of thinges by their outward barks,  
but by the inward pith : for the eie may  
faile in judging, but the minde ( if it be  
not distempered) doth seldome misse. Re-  
ceiue this litile treatise therfore ( I beseech  
you ) with fauour answerable to my good  
will , and as your leasure shall serue, be-  
forwe nowe and then an houre or twaine in  
the reading therof : which if it please you  
to doo, I doubt not but you will like well of  
the labour : and besides the honest recrea-  
tion which it affordeth, applye what your  
judgment maketh choise of, vnto your  
private vse. And thus wishing prosperi-  
tie to your worshippe, acceptacion to this  
my gifte , and a good opinion of the  
giver . I conclude: hoping that mine bo-  
nest wylle shall not bee voyd of an happie  
issue and successse.

Your worships. most humble  
to command, Abel leffes,

# A Preface to the gentle Reader.



Ood Reader, considering that  
in these dayes there is such  
unstabley friendship amongst  
many, that it is hard to finde  
a perfect and true friend: for  
now friendly wordes are  
common, but when friendship commeth to  
the touch or proofe, the alteration is marua -  
lous: yea and sometimes so daungerous that of  
friendes in wordes they will become enimies  
in deedes: for many that will be accounted as  
friendes, if a storne of aduersitie or a tempest  
of troubles fall out to those they haue p̄-  
fessed friendship vnto, they vtterly withdrawe  
their goodwils, and become so cold, that no  
regard is had at all of their former professed  
goodwils. I haue therefore in breife: discourse  
shewed thee the true duetie of one friend to a  
nother: and partly howe to knowe, and chose  
a good & perfect friend, and also not to trust in  
the prosperities of this world: which I desire  
may be vnsafely practised, and followed by  
those that seeke to preferre vertuous, honest,  
and lawfull amitie. Thus I com-  
mit you to the discourse, intrea-  
ting thereof as follow-  
eth.



# A most excellent descri- ption vwhat one true and per- fect friend ought to doe for another.

Also how to choose such a friend, with most  
perfect councells how to governe thy  
selfe in securitie : both pleasant to  
reade, and profitable to  
followe.



The famous philosopher  
Plato, being asked by  
his scholers, why he  
went so often from A-  
thens into Sicilia, the  
way being long, and the sea very tem-  
pestuous, and perillous to trauerss  
and passe: he answered them: the oc-  
casion that moars me to goe and come  
so often from Athens into Sicilia is for  
no other cause, but onely to see my  
riende Phocion. a man very excel-  
lent in his works and learning: wise  
in his sayings, and iust and true in  
his wordes: and also for that he is my  
great friend, and enimie to vice, and  
a louer and follower of vertue, I ges-

B.i. willing-

in nobh jffid pairrouz from A  
willingly to ayde him to my power,  
and to consult with him of all things  
that I know. And further he sayd:  
you ought to knowe, my good schollets,  
that a good philosopher, or wise man,  
to visite and succour his friends , to  
practise and conferre with him, ought  
to esteeme the voyage little , and the  
rewards lige to speake though he shold  
gaite ouer al psea , or shold pouere q-  
uer all the land. Apollonius Trinacris  
parted from Admetus y passed through  
all Asia; did walke over the great floods  
ypplyng dandled. The coldes of the  
mount Caudacis, & suffered al the great  
heates of the Riphean muntaines,  
passed the fountains of the Euphrates ,  
entered into the great India ; making  
this long peregrination eternall for no  
other espell, but to visite and conferre  
with Lazarus the philosopher , his  
great friend Agelaus , somtyme a  
famous Captaine among the Greeks  
having knowledge that the knygyp-  
tarus dide holt prisouer another Cap-  
taine

Apollonius Ti-  
aneus a nota-  
ble philosopher.

Nilus a famous  
Riuver in Egipt.  
The mountaine  
Caucasus , a fa-  
mous moun-  
taine extreme  
colde.

The Riphean  
mountaine ex-  
treme hoate.

## of Friendship.

Sayne his very friend, leauing and set  
tling apart al his affaires and trauels  
thorough infinite countries, till he  
came to the king, and after most hum-  
ble and reverent salutation sayd these  
wordes: I beseech thee most renown-  
ed king, that it may please thee to  
spardon Mynotus, my singular friend,  
and thy humble subject; and all that it  
shall please thee in fauour to doe for  
him: I shall and will account it done  
to my selfe. And I assure thee O king,  
thou canst not challice, or punish his  
person, but that thou shalt give unto  
me faling of the lyke torment, that  
thou giest or cauest to be done to  
him: The king Herode, after that  
Marcus Antonius was vanquished  
by the Emperor Augustus, he came  
to Rome and set his crowne at the  
feete of Augustus, and with a halde  
hearte spake unto him these wordes:  
Thou shalt now know, O Augustus,  
if thou doest not already knowe it,  
that if Marcus Antonius had rather  
died

13.y.

believed

Marcus Anto-  
nius a noble  
Romaine and  
of great auto-  
ritie.

## The mirrour

Cleopatra  
Queene of E-  
gypt after the  
death of Mar-  
cus Antonius,  
enclosed her  
self in a tombe  
full of liue ser-  
pents, & so en-  
ded her life, for  
the great loue  
shee bare vnto  
Marcus Anto-  
nius her louer.

belaued me then his friend Cleopa-  
tra, thou shouldest haue proued how  
great an enimie he had beeне to theſe.  
And thou shouldest likewise haue  
knowen, how great a friend I ha-  
beeне to him, as yet I am: but he as a  
man þ would rather gouerne himſelfe  
by the will of a woman, then be ledde  
by reason and wisedome, he tooke of  
me mony, and of Cleopatra counsell:  
and ſee here my Realme, my person  
and my Crowne here at thy fete,  
which I offer willingly to theſe to  
dispose at thy will and pleasure: but  
with this conſideration, of invincible  
Augustus, that no punishment or  
hurt be done, vpon my Lord and  
friend Marcus Antonius. For a true  
friend will not forſake his friend, neſt  
for the perill of death, nor after his  
death, be forgetfull or vnmindfull of  
him, although his person be abſent.  
By theſe examples and many other,  
that I could bring, it may be conſide-  
red, what fayth and fidelitie one true  
friend

## of Friendship.

friend oweþ to an other, and what perils one of them ought to adventure for an other : for it is not sufficient, that one friend be sorry for an other, for their mishaps or euill fortunes, but to put them selues even to the daunger of death, rather then to failis his friend in his extreame need.

Hes then of good right ought to be called a friend , and eslaemed as trus and perfect, that doþe willingly offer, departe, and givc to his friend those things that he lacketh , before he asketh his ayde: and y spædely commeth to succor & helpe his friend , bœing in peril, without calling, or sending for. And therfore there is not, nor can not be in this world, better friendshippe , then this that I have spoken of, which is that commeth with a free heart of himselfe to ayde his friend in necesstie, and to succor him when he is in griefe or sorow : further we ought to know, that to continue and make perfect friendship , thou oughtest not to

Note how  
to know a per-  
fect friend.

## The mirror

enter into friendshipe with many; following the counsell that Seneca the philosopher gave to his friend Lucilius, willing him to be the onely friend to one, and minne to none: for the number of friends causeth greater impovertie, the whiche causeth perfect amity to diminish: for considering well the libertie of our hartes, it is impossible that one man shold, or can conforme or dispose his hartes and condition to the will and liking of many: nor that many shold conforme themselves to the desies and liking of one. Tully and Salust were two dictators in Rome, very renowned amongst the Romaines: which two dictators were mostall enimies; and during their enimies, Tully had for his friendes all the Senators in Rome, and Salust had no other friend in Rome but Marcus Antonius: and one day these two dictators, being in contention in wordes togither, Tully with great disdaine did reproch Salust

of Friendship.

Salust, saying unto him: what canst thou doe, or enterpryse against me? for wel thou knowest, that in all Rome thou hast to thy friend but onely Marcus Antonius; and that I have in Rome no enimie but him. Salust, made him a ready answere; thou makest great bragges, O Tully, for that thou hast but one enimie, mocking me, that I hate but one friend: but I hope in the immortall gods, that all thy friends shall not be able to defend thee from destruction and that this one friend of mine shall be of power sufficient to keepe me from daunger against thee and all thy adherents: and so it came to passe, within seve daies after, that Marcus Antonius caused Tully to be slaine, and did aduance Salust to great autority and honour. A friend may part to another body with all that he hath, as bread, wine, golde, silver, and all other his temporall goods, but not þe hatt; for that can not be parted nor given.

B. iij. 50

## The mirrour

to more then one: for this is true and certaine: many hold it for great glory to have many friendes , but if they consider to what purpose : such a number of friendes serue for no other cause, but to eate, drinke, walke, and talke together : not to succor them in their necessities, with their goods, favour and cristes. nor brotherly to reproove them of their vices and faults, wheres in truth, where is a perfect amite, neither my friend to me , nor I to my friend ought never to dissemble but ons to tell another their vices and faults: for in this world is not founde so great a treasure that may be compared to a true and perfect friend, considering that to a true and assured friend, a man may discouer the secrets of his hearte, and reounte to him all his grieves, trust him with things touching his honore, and deliver him to keepe his goods and treasures, which will succour vs, in our paines and trapells , councell vs in all perrilles and

A perfect  
friend a great  
measure.

## of Friendship.

and daungers, rejoyce with vs in our prosperities, and will be sorrowfull with vs in our aduersities, and disgraces of fortune. Finally, I conclude, that a faithfull friend doth never sayle to ayde vs during his life, nor to complaine & mourne for vs after our death. I agree that gold and siluer is gtd, and parents and kinred, but farre better is true friends, without comparison: so that all other things cannot helpe vs in our necessity, if by fortune it happen that we be plonged in troubles, but riches many times doth danger vs, yea & doth further increase our perill, and deceiueth vs, making vs to enterprize vnproufitable attempts, leading vs to the toppes of craggy mountaynes, from whiche, we fall in great perill, and perpetuall ruine: but a true friend seeing or hearing his friend in daunger or heauenes doth minister to him of his goods, tranell and daunger his person, takes long and paynfull boinges, enters into

B.b. debates

The mirrour

debates and speeches; and doth hazard  
his person, gnedly to helpe, and release  
his friend out of perill, with such a  
pure affection & amitie, that he would  
yet dos more for hym, if it were in his  
power: having then presupposed that  
it is necessary to choose a friend, & only  
to vse him alone, great consideration  
is to be had in the choyce and election  
of such a one, least thou finde thy selfe  
deceiuued in thy trust, in vterring thy  
How to chose a secretes to hym: haue regarde that he  
perfect friend. be not couetous, unpatient, or angry:  
a great talker, seditious, or a mouer of  
strife, neither presumptuous: for if he  
be infected with these vices, thou wert  
better to haue him thine enimie, then  
to choose him for thy friend; but thy  
perfect friend ought to be of good con-  
ditions, and honest customes: that is  
to be gentle of nature, wise in his  
purposes, and paynefull in travells,  
patient in iniuries, sober in eating  
and drinking, god in councell giuing:  
and aboue all saythfull and constant  
in

## of Friendship.

it a hir, and keeping thy secretes: and such a one thou maist surely chuse for thy friend. And where want and desaylance shalbe of these condicions, to lye his friend hir as a daungerous pestilence. Holde this for a certayne thing, that much worseth the amity of a fayned friend and fantatical, then the malice of an open enemie. Wile se none will buie a hirle, till first he hath seene him goe, and wel bewed him: fulke nor cloath without seeing and feeling it: wine without tasting it: fleshe without cheapening it: nor house without bewing it within: nor instruments without hearing them sounded, and played vpon: by a more great reason thou oughtest in chosing thy friend, to know his behauour and wisdome and vertues, long before thou admittest him as thy secrete friend.

The Emperor Augustus was warie & difficult in admitting a special friend, but after he had received him into his friendship, he would never leaue him

Note the Emperor Augustus order in friendship.

## The Mirrour

him, nor reiede him for any cause of displeasure. Friendshippe ought to bee exercised with good men, & in vertuous actions: for although a man make his friend Lord of his secretes, and liber-  
tie. yet alwayes reason ought to re-  
serue vertue frē. Plutarkē saith in his Politicks. that we were much better,  
to sell dearely to our friends our good  
turnes, and friendshippes, either in  
prosperity or aduersitie, then to feare  
them with faire & dissembling words,  
& vaine promises, not meaning to per-  
forme any of our friendshippes offered.  
I wish these my trauells might be a-  
greable to them, that shall peruse that  
I haue written of Amity, and choise  
of a friend, hauing writte frēly, with-  
out flattery. Saluite in his booke of  
the Jugurthine warres, shewes that it  
is no leſſe commendation for a wo-  
riter to write truly the valiant acts  
of the worthy, then to the conque-  
rour to haue executed his charge  
with valore and worthinesse of  
armes

Note Plutarks  
opinion.

## of Friendship.

armes: for often it happeneth, the  
captaine to be slaine in gaining the  
battaille and victory, yet faileth he  
not to be reviued by good reputation,  
that he gained before his death, be-  
ing set downe in true history by the  
writer. Good counsell is of great effi-  
cacie in a friend : as said Marcus  
Aurelius to his secretary Panuci-  
us, saying that a man with money  
may satisfie and recompence many  
pleasures and good turnes done him,  
but to reward good counsell all the  
goods had neede to satisfie and re-  
compence. If we will beleue aunci-  
ent histories, we shall finde it true,  
that the vertuous Emperors, fortu-  
nate Kings, and hardy Captaines,  
going to the warres, to conquer their  
enimies, haue alwaies bene  
desirous to haue in their company  
some discrete and learned philoso-  
pher, as well to counsell with, as  
also to recorde in writing their ad-  
ventures and noble factes. Great A-

Good fame re-  
maineth after  
death.

Marcus Aure-  
lius a famous  
empeour of  
Rome.

Alexan-

## The mirror

Alexander and Aristotle; King Cyrus,  
Chilon; King Ptholome, Pittimous;

The notable emperors and kings have &  
seemed learnedmen great-  
ly.

As Armes is  
necessarie so is  
learning also.

King Pirhus Zetvus; the emperour  
August; Scipio, Scipio, Sophocles;  
the emperour Traian, Plutarch; the  
emperour Antonius pater Georgias.  
The company of these philosophers  
and excellent men of the world ser-  
ued only for god counsell, wherein  
their seruices deserved praise; as did  
the valiant Captaines; by their hardi-  
nesse & manhood. The emperour Nero  
asked Senecha the philosopher what he  
thought of Scipio the Africane and Cato  
the Censor; he answered the em-  
perour, that whereas necessary that  
Cato shold be borne into the stadiue,  
for the common wealth, as Scipio for  
the warres; for as much as the good  
Cato by his counsell did chace the vi-  
ges out of the common wealth he  
and Scipio shold be counted  
valiant arthos; did chasse the enimy  
of the common wealth; and surely  
who shall followe the counsell here  
written.

## of Friendship

Witten, hal finde them necessary and  
profitable: and hal help him to assure  
his estate. For all the troupe of philo-  
sophers do affirme, that the felicitie  
doth not consist in great puissance,  
nor in haunsg wodly riches, but in  
deseruing wel. For the honour, fauor,  
and greatnesse of this mortall life is  
of moe practise in them that deserue  
it then to them that posesse it with-  
out deserfe, by happe or fortune:  
for if the earthquake do most harte  
where be the most costly buildinges,  
and the tempeste and Rightning is most  
extreame upon the high mountaines,  
more then in the vallies, and low pla-  
ces: and that in the greatest and most  
proud and most peopled cities, the pes-  
tilence doth most rage, more then in  
other places of small inhabitation: and  
the birds be entrallyped in the heys  
unknowen to them: and the calamite  
of the sea is token of some great trou-  
ble to come: and that after long health  
icknesse is most daungerous: so doz

Todeserve wel  
is the proper-  
tie of good  
men.

## The Mirrour

I inserre hereby, that it is necessary  
for al men to beware of fained friends  
and beware of falling into ruine and  
daunger of evill fortune, & entrapping  
of dissembled friendes. The emperoz  
Augustus asked Virgil how he might  
long maintaine himselfe in his empi-  
re, & be liked of the common weale:  
he answered, often to examine thy self,  
O Emperour, and to know what as  
thou excelest all in estate and degrée,  
and anthority, so oughtest thou to sur-  
pass all other in vertus and noble-  
nesse: which was a most excellent and  
wise answere. The ancient and wiſe  
Historiographers did praise greatly  
the greatnessse of Alexander, the leary-  
ning of Ptholome, the iustice of Numa  
Pompilius, the clemency of Iulius  
Cæsar, the patience of Augustus, the  
veritie of Traian, the pittie of Antoni-  
us, the temperance of Constantius, the  
continency of Scipio, and the huma-  
nity of Theodosius: so that these great  
princes got their great reputation

mōre

## of Friendship.

more by their vertues, then valiancy  
and great daedes of armes, victories,  
tryumphes. One thing is most cer-  
taine, that how vicious, dissolute or  
dissembling a man be , when he  
considereth, and remembreth his wic-  
ked doings, and thinkes what he hath  
done, what he he is , and what may  
happen to him for dissembling with  
his friends, and other his euill doings,  
that if any sparke of grace , or any  
goodnesse remaine in him, he will re-  
pent him of his former euil , & it bring-  
geth beautynesse to him , when he hath  
done wickedly : for so say truly , we  
ueuer receyue so much pleasure and  
contentment in doing euill , as we  
shall finde displeasure, griefe, venge-  
ance and punishment, after euil doing.  
Certayne counsells and good aduertis-  
ments I will giue all men, never dis-  
couer nor declare to any person all  
that thou thinkest, nether make any  
privy how much treasure, or valure in  
goods thou hast : for if thou canst not

It is a wicked  
thing to dis-  
semble.

Note these  
councils.

C. haue

## The mirrour

hane all thou desirest, doe not say all  
thou knowest, nether doe harte,  
so anythat thou maiest, and is in  
thy power to doe : for commonly  
greate hurfe doeth a man procure  
to himselfe in following his owne  
will, without restyng vpon the rocke  
of godd consideration and reason.  
The second is to be wary, & carefull,  
neuer to put to the hazzard of variant  
fortune those things that concerne thy  
person, thy estate and goods : for the  
wile will neuer repose or put them-  
selves in perrill vpon hope, whers  
daunger and perrill is likely to ensue:  
neither thinke, that all services and  
proffers that shalbe made them in  
words and friendly protestations shal  
be performed for commonly those that  
most liberally offer their friendships,  
are slack in performing, yea sometime  
redyest, if they see a man hath neede of  
him, or that fortune frowne vpon him  
to whome he professeth great godd wil,  
none shall be found a greater enimie  
then

## of Friendship.

then he: neuer be thou a medler in o<sup>r</sup> other mens businesse , or matters that touch thee not, neither be slacke in following thyne owne: for a time lost in doing thy businesse, the like oportunitye thou shalt never finde, or recover againe: if thou stand in daunger, and that there be hope of helpe, spedily prevent thy mishappe, least by detrac-  
ting the time all hope of helpe may faile thee: choose them for thy freinds assured and faithfull , that will haue care of thee, & hold thee vp frō falling, & not them , that after thou art fallen will proffer thee their hand to helpe thee vp againe: hurt not those that thou hast power to hurt: for the cryes and curses of the poore, and sometimes of other, being wronged commeth before the presence of God, deuaunding ius-  
tice and vengeance : in that thou art of abilitie to do good, help thy friends: parentes and kindred, and also the poore. In counsell that that thou shalt give, be not affectionate: be not pre-

the duties of a  
perfect friend.

do not oppresse  
or hurte the  
poore.

C.g. Sampfus

## The mirrour

sumptuous, or seuere against them  
you may command: nether doe any  
thinge without god consideration:  
keape company with them that will  
speake the trueth, and flee from them  
that be lyars, flatterers, and dissemb-  
lers: for moze account is to be made  
of them, that will forewarne thee of e-  
uell that may follow to thee, then to  
those that will give counsell after  
thou hast receyued the herte: For a  
wise man is to thinke that although  
evils commonly happen not to the  
prudent man, yet to thinke possible  
they may come, is wisdome: for it hap-  
peneth, the shippē soddainely by tem-  
pest to wacke, when the ſea is a li-  
tle before very calme & quiet, and the  
more fauourable thou findest fortune,  
so much the more haue thou feare that  
ſhe will be cruel, and despitefull a-  
gainſt the: make no ſmall accounts  
of this little worke, and brieſe adver-  
tisement, for expeſience teacheth vs,  
that a little diamond is of moze esti-  
mation

A wise conſi-  
deration.

## of Friendship.

matson then a great ballays. Consider also, how the time flyeth away, and all things come to an ende: and A notable cou-  
that thou must depart from thy riches, cell.  
be forsaken of friendes, and thy per-  
son to dye, and those that should suc-  
ceede and follow thee shall utterly  
forget thee: and thou shalt not knowe,  
to whome thy goods and succession,  
shall come, and lesse how thy children  
and heires shall gouerne themselues,  
nor whether they should prove good  
and vertuous, or not. Chilon the phi-  
losopher, being asked what thing he  
did finde in this worlde vpon which  
fortune had no power, he answered:  
there be two thinges onely in this  
worlde, which time cannot consume,  
nor fortune destroy, that is fame and  
good reputation of a man, that is  
written in booke, and veritte hidde,  
so that veritye and truelth may be  
hidde and clowded for a time, but in  
the ende it will manifesse it selfe: if  
thou wilt sometime, for the recrea-

Fame and ve-  
rity will never  
be couered.

C.ij. . . . . tio

## The mirrour

Time spente  
vertuously.

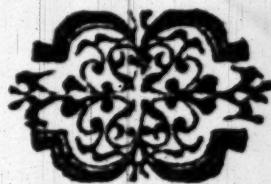
tion and contentment of thy spirites.  
To peruse these councels, here sette  
downe thou shalt haue cause to think  
it a god trauaile, and woanke and  
time bestowed well. As Suetonius  
Tranquillus doth write of Iulius Cæ-  
sar, that among all the warres and  
continuall following them, he did not  
ceaste to reade and write some thing,  
yea being in the campe, and in his  
tente, commonly in one hands  
he held his speare, and in the other his  
penne, to write his commentaries.  
Man is to make great accounte of  
the time losse, more then to haue care  
to keepe his treasures and riche s: for  
the time being well emploied shall  
bring him to saluation, and treasures  
euill gotten shall be the cause of eter-  
nall damnation, ever and besides a  
great trauaile and wearynesse to  
the body of man, and greater perrill  
to his soule, when he occupies all his  
dayes and all his life in the affaires  
of this world, and cannot separate

bys

## of Friendship.

his mind from these worldly affaires,  
till he be called to the place, where he  
must make accounte of all his wret-  
ched doings, and leane his body in  
the earth, a food for wormes. And fi-  
nally, I assure you all that shall  
reade this shorte aduertisemente and  
councell: that of all the treasures, rit-  
ches, prosperities, seruices , authori-  
ties and powers that you haue, and  
possesse in this your mortall life, you  
shall carrie nothing with you, but on-  
ly the time that you haue well em-  
ployed, and spente vertuously,  
during the course, and times  
of this your mortall  
life.

# FINIS.



•211111



**An excellent aduertise-  
ment and councell to be by  
the readers well remembred: not to  
trust prosperous fortune, neither the  
felicities of this worldly life. With  
diuers histories, and antiqui-  
ties approouing the same  
by examples,**

**Collected out of sundry tonges  
by. I. B.**



**AT LONDON  
Printed for Abell Ieffes, dwel-  
ling in Sermon lane neare  
Paules chaine.**

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# A godly aduertisement to the Reader.



Mong al the Romains,  
the great Cato the Censor  
soz was had in singular  
reputation, which in all  
the progresse of his life  
was so honest, and in gevernement  
of the common wealth was so right-  
wise a Justicer, that by good righte  
there was written vpon the Gate of  
of his house these Epitaphes: O most  
fortunate Cato , the reputation of  
whome is such toward the common  
wealth, that there cannot be found a  
man that is able to Justifie that euer  
be saue the doe euill, or that any e-  
uer durste pray the of any fauour or  
grace in any cause that was not iust  
and honest. And by good reason such  
honour was done hym: for amonge  
all the noble and famous Romaynes,  
it was he alone that would not suffer  
that any Image of himselfe should be  
erected or set vp in the capitol of

Rome

Cato would  
haue no statue  
or Image of  
him self set vp  
as the notable  
Romans vsed.

## The Mirrour

A mans good  
works rather  
to be followed  
then his image  
to be looked  
vpon.

Rome, as the other famous Ro-  
maynes did vse for their honour and  
remembrance to continue. Many ha-  
ving great maruell why this worthy  
Cato refused the honour, where vpon  
were great discourses and speeches in  
Rome: Cato vpon a day being in the  
Senate house , sayd openlie vnto  
them: the cause þþ wil not rōsner to  
stet my Image in the capitoll, is for  
that I desire that after death my good  
workes should rather be followed,  
then to goe after , & beholde my I-  
mage, and enquire what house or pa-  
rents I came of, and what euill I  
hane done in my lfe time: and so my  
euill deserts might cause my statue  
or Image to be thowten downe, to  
my infamy and dishonour after my  
death: for it happeneth often that those  
which by variant fortune, from base  
estate be mounted to great honour,  
come afterwards by the same occasi-  
on to be plunged and ouer thowte into  
utter ruine and defamy: for many be  
reue-

## of Friendship.

reuerenced and honoured for their great riches, while they possesse them, which after are mocked when fortune hath abased them, and deprived them of their riches. Lucian doth recite that Pompey the great was wonke to say: my friends we haue little cause to trust the flatterings of fortune : as for my parte, I haue proued by ex- perience, that oblayned the rule of the Roman empire before I did once pre- tend it, or had any hope to doe it, & you know how sodainly againe it was ta- ken from me, whē I nothing suspected any such hap to come. Lucius Seneca be- ing banished from Rome, wrot a letter to his mother Albine, in which, in com- forting her he said these words: know this for certaine, good mother Albine, y in my life I never gave credit to, or trusted fortune, although there were betweene me and her many shewes of friendlinesse : but what so ever she as a traitres consēted to, whereby I found my selfe in rest and tranqui- litie.

Note Pom-  
peius wordes  
of the varietie  
of Fortune.

The wise will  
not presume  
vpon good hap.

### A caveat

lity: it was not done by fortune, by will to crase to hurt me, but onely to giue me the more great fall, and dis-  
simuled assurance of her furious re-  
venge towards me: yea euен with  
þ furies, that one campe of them come  
after another armd against me to glue  
battayle: for all that she giveth me, ei-  
ther in ryches or honour by her libe-  
rality, I accept it but lent, & not to  
continue, but small time: the promises  
þ fortune offers me, the honours she  
doth mee, and the riches she giveth  
me, I lay it by accompte in my house  
by it selfe, that alwayes I looke to lose  
it euery howre of the day and night:  
euen when it pleaseþ her to take all  
againe, without any thing troubling  
my minde or sprites, or making do-  
lorous or heauy my heart any thing  
at all, and further knowe, that al-  
though I haue bene beholding to for-  
tune, yet I haue alwayes deter-  
mined never to put trust in any thing  
she giveth me, nor hope in my hearte  
safclly

against fortune.

safely to keepe it, otherwise then for y  
time to take pleasure in it , but no as-  
surance. I loue to haue fortune my  
friend, rather then mines enimie, but  
notwithstanding , if I lose all that  
she giveth mee, it shall grieve mee no-  
thing : therefore I conclude finally  
that when fortune causeth or suffereth  
my house to be robbed and assayled by  
the greatest extremity shē can: yet  
shall it not cause me to give one sigh  
from my heart. We reade that King  
Phillip the father of great King Alex- A wise kinge  
ander, when he had received newes  
of thre victories that his Captaines  
and men of warre had gotten in di-  
uers places , he immediatly kneeled  
down, ioyning his hands togither, lif-  
ting vp his eies to the heauens, & spake  
these wordes: O cruell fortune: O  
most pittifull gods: after my prospe-  
rous successe , I most humbly pray  
you that after such great glory as you  
haue giuen mee at this present , you  
will moderate the chastisement, I  
fear:

that doubted  
prosperous for-  
tune.

## The mirroure

How fearefull  
the king Phil-  
lip was.

feare will follow: and that it may be  
with such pitty, that it be not the cause  
of my extreame ruine and destrucciō:  
for I am certaine that after great fel-  
icity and prosperity of this life there  
followeth great misfortunes and dis-  
graces. All these examples afore reci-  
ted be worthy to be noted and often  
called to our remembraunce, that by  
thinking on them we may know how  
little we haue to trust in fortune, and  
how much we haue to feare the flatte-  
ring fawning and felicityes of this  
life. True it is that we be very frayle  
by nature, & therefore fall into many  
fragilitieſ dayly. This world as a  
traytor doth vse alwayes to give vs  
troubles and sorowes, as a recharge  
after our good happes. So that we  
may by good right call our felicities  
cawteries or burning diseases in the  
flesh almost incurable to heale: for  
that the world is subtle to finde euery  
fraud and mischēfe, without giuing  
vs warning to foreſee the sequell that  
followes.

against fortune.

followes. As is manifessly seene: for we  
fall into a number of mishappes before  
we can beware. Yea if it fortune that  
sometimes we happen vpon pleasures,  
or contentments of mind, by good fortune,  
as we terme it, there followes a daunge-  
rous gulfe of troubles, and a sea of dole-  
rous thoughts: so y<sup>e</sup> we hoping as right  
worldlings, to holde in certenty our good  
happes, riches & treasures of this world,  
are suddaynly entrapped and toyled in y<sup>e</sup>  
nets of misfortune, hidden vnder a vaine  
hope of our good fortunes continuing with  
vs. As though we had good fortune taken  
in our netts , and so forced to abide with  
vs: as had one notable Captaine Timo-  
theus (as poete sayne) for that he was  
happy in all his enterpryses. wherefore,  
how high, great, riche, or how wise so e-  
uer we accompt our selues: of this we  
may be sure and certaine , that all men  
that be in the world, shall find th<sup>e</sup> selues  
deceived in following the world, and the  
practises vised in the same. And such is our  
folly that after a little good fortune our  
wittes be captiuated and drowned in our

After pleasure  
payne follow-  
eth.

Timotheus a  
fortunate Cap-  
tayne.

D.L.

owne

## A caucat

trayterous  
orde.

owne conceite, that we offer our selues  
as a prayse to euill haps and froward for-  
tune summe vnitomy trrecuperable. O  
trayterous wold, which for a shor tyme  
doest flatter vs; and sodainly with the  
flicking of an eye doest hant vs from  
the. sodainly thou giuest vs occasion to  
be merry, and by and by makest vs hea-  
vy and sad: now thou doest assurance vs,  
and shortly after abace vs, & enchant vs:  
under the galle of troubles doest so tra-  
uel and weary vs, and makest vs so fast  
in thy toyles & troublous laboures,  
that we can not escape thy enginges: for þ  
wold, the more knowing a man halwy  
and gloriis, the more doth prouide for  
him honours and riches, deinty fare, bew-  
tifull women & other worldly pleasures  
and resses, which is to no other end, but  
after all these wished pleasures and dein-  
ties imiffered unto vs, even as a baite  
is to þ fishes we are sodainly & more easily  
taken in the nettes & stakes of our owne  
wickednes: but as soþ our first temptations  
that by þe wold be presented unto vs,  
wee shinke it vnpossible that we should

be

against fortune.

be so often assayled with aduerse fortune,  
and our power yis smal to resist, i cause  
to vs of great hardynesse: but I would  
haue one that is most affectionate to the  
would, or loueth it most, shold tell me,  
what hope or recompence he or they can  
recouer after they be deceipted of y woold  
and their trust they haue of the continu-  
ance of their brittle pleasures: by trusting  
whereof they after endure so many in-  
cubances of fortune. If we shold euer  
hope they would continue with vs, that  
were a great folly and mockery, conside-  
ring that the time when our life is moste  
sweete and agreeable to vs, then is death  
most neare vs, even moste sodainly to  
intrap vs: for when we thinke to haue  
peace and truce with fortune, at the same  
instant she rayses a camp, and stirs vp a  
new war against vs. And I certainly be-  
lieue that which I haue written and sayd  
shalbe red of many, and remembred and  
believed of few: that is, that I haue known  
great dolors and lamentations to  
haue bene in the houses of many, where  
before hath bene great ioye, laughing and

Death mo-  
near whē lif  
is most desire

D.ii.

reioy.

## A caueat

reioycing in this world, which is a giner  
of euill, a ruine of good things, a heape of  
wickednes, a tirant of vertue, an enemy  
of peace, a friend of wars, a mayntayner  
of errors, a river of vices, a persecutor of  
vertues, an iuener of nouelties, a graue  
of ignorance, a forrest of mischefe, a bur-  
ning desire of the fleshly delights & insa-  
tiable delicacy, in feeding & gourmandise,  
and finally, a Charibdis or most dange-  
rous gulfe, in which doth perish many  
noble harts, and a very Scilla, where also  
doth perish al our desires & good thoughts  
for the people dos not accompt them hap-  
py that deserue well, but those that posseſſ  
the riches and treasures, which vpon the  
suddaine sometimes they ſee fortune vt-  
terly despoyle them of that they posſeſſe:  
but of that minde were not the Philolo-  
phers & Sages, neither at this day thole  
that be wiſe and vertuous. we ſee ſome  
loſe their riches and ſome their liues and  
treasures togither that haue bene long in  
gathering & getting: fo; where is greate  
riches enuy followeth, as the shadow the  
body. Euſenides was in great fauour w-

king

ie world def-  
ibed.

lie Peoples  
compt.

against fortune.

king Ptholome of Egyp, & thereby very rich: reioycing in this prosperity of fortune, said to another his great familiar: the king can give me no more then the rule of all that he hath: his friend answe red him: yet aduerte fortune may take it all from thee, & then it will be a greevous day to thee, to descend the degress of good hap. shorly after it followed that king Ptholome found Ewsenides talking se cretly with a woman that king Ptholome loued greatly, wherefore the king taking high displeasure againste them both , commanded the woman to drinke poison, and caused the man to be hanged be fore his gate. Plaucian was so greatly esteemed of the Emperour Seuerus, that al that Plaucian preferred, the Emperour thought well of, & willingly accomplish ed his requests: yet was he sodainly slain in the kings chamber by the hands of Basian the Emperours eldest sonne. the Emperour Commodus, sonne of the good Emperour Marcus Aurclius, loued one seruat that he had, called Cleander, a man very wise & olde, but yet courteous: which

Note this.

The cruelty of  
a king in re-  
spect of this li-  
uer.

Plaucian slayn  
by the Empe-  
rour sonne.

The ende of  
extreame co-  
uetousnesse.

## A caucat

Princes com-  
maundements  
are dangerous  
to be broken.

It is daunger  
to contred  
with princces.

man being asked pay by the soldiers of Rome, shewing the emperours warrant vnder his hand, yet would not Cleander make pay wherefore the Emperour seeing his disobedience, & the small respect he had to do the emperours commandement, commandded immediatly that Cleander should be put to a shameful death, and all his goodes confiscate. Alcimenes, a famous king in Grece, had oney serued him named Pannonian, one that the king held in singular favour, and accouyt, in so much that the king plaid at tennis with this his servant: in playing, a contentio grew betwene them, where the chace was marked, the king said in one place, Pannonian in another, the king being in a great fury comman- ded his garde to take him. & in the same place that Pannonian affirmed the chace to be, y king caused Pannonians head to be cut of, the Emperour Constance favoured greatly one Hortensius, in so much that all matters in the common wealth, the wars, and houshold affaires were done by Hortensius his direction; the em- perour

against fortune.

perour having cause to signe letters very  
hastely, & Horcens has brought the Em-  
perour a pen that was euill made, or else  
some faulke in the ynde, that the Empe-  
rour could not readily write wth hit, the  
Emperour being very angry caused Hor-  
tenius head to be cut off wthout any stay.

Many other examples might here be  
brought in. how great Alexzander slew  
in his anger Craterus. King Pirrhul s au-  
sed his secretary Alphabot to be slain. The  
emperour Bczillo, Cincinatus his deare  
friend. Domitian , his chamberlenn Rufus,  
by which examples may be seeney sodain-  
nesse of the alteration of prosperity and  
riches, & for light occasions also death.  
King Demetrius asked the philosopher  
Euripides, what he thought of the weak-  
nesse of man & of the uncertainty of this  
life, he answered: O king , there is no-  
thing certaine in this life, but that sud-  
daine eclipses and incumberances chan-  
geth. King Demetrius answered: you  
might well say they change daily, and al-  
most from houze to houze. So that there  
may be inferred by the words of this  
good

A cruel punish-  
ment for a light  
fault.